

Civil & Religious INTELLIGENCER.

No 14]

SANGERFIELD, N Y—MONDAY, FEBRUARY 24, 1817

[Vol. I

MELANCHOLY ACCIDENTS.

RINGSTON, (U. C.) JAN. 11.—On Sunday evening, the 22d Dec. last, as three young men were returning from the river Trent, down to the town-ship of Sydney, on the ice, with a single horse sleigh, the ice broke and they were all plunged into the water together, and unfortunately two of the young men were immediately suffocated and drowned; the other saved himself and horse.—The name of one was Phelps, the other's name is forgotten. They were both from the U. States. A Coroner's Inquest was held over their bodies, and the Jury returned a verdict, "that accidentally, casually, and by misfortune, they came to their death."

About the 26th of Dec. last, a man and horse was found dead near the Presque Isle harbour.—It is supposed to be one Aldridge, formerly a resident in that part of the country, and that he attempted to cross the ice on horseback, but broke through it, as his body was found lying on the bottom, and the horse floated dead on the surface of the water, both in the same hole.

Last week as some people were pushing a sleigh across the ice on the Napanee river, below the late Capt. Carscallan's farm, with two women sitting in the sleigh, they all suddenly went down through the ice together, and notwithstanding all the exertions of the neighbors, the two unfortunate women were drowned in sight of their unhappy parents. They were sisters, and daughters of the Thomas Wager, who lives on the bank of the Napanee river, near to the place where they perished. The one was married, and the other unmarried.

How cautious ought travellers and others to be, in crossing ice without being assured of its safety, and parents also in allowing their children to skate and amuse themselves upon ice that would scarcely bear a middling size mastiff.

A man by the name of Michael Carr, was found dead, on the morning of the 8th inst, near Block House No. 4. The verdict of the Coroner's Inquest held over the body the same morning, was, "that he, the said Michael Carr, came to his untimely end, by being weak in body, and by drunkenness and exposure to the inclemency of the weather." A serious warning to all drunkards!

There is now a young lady in this town, of about 16 years of age, stone blind, who enjoys the sense of touch in so exquisite a

degree, as to be nearly incredible. She can not only distinguish the color of cloth, silk, linen, and other substances, by the touch with the greatest accuracy, but can trace printed letters on paper with such nicety, as to make out the sense of passages, and even, as we have heard, can sometimes make out entire pages of printed books!
Liverpool Advertiser.

From Havana.—The Editor of the Havana Diary, in his address to his Patrons, on the 1st of January makes the following observations—"Have we not cause for the loudest expressions of joy when we have raised and sold, in the last year, 200, 487 boxes of sugar, averaging from 18 to 22 rials per arroba; 370,220 arrobas of coffee, at \$10 per quintal; 1800 1-2 pipes of taffia, at \$35; 26,727 hhdz. molasses, at 7 rials per keg; 22,365 1-3 arrobas of wax, at \$16; all these, valuing also the boxes, barrels, bags, &c. in which they were contained, making up the sum of \$10,924,975? Have we no cause for congratulation that 1199 vessels have arrived in our ports, and 1053 sailed exclusive of vessels of war? Sure! these are blessings, among many others, which on this day, we cannot but acknowledge with the most grateful feelings.

In 1789 the salary of the Attorney General of the U. S. was \$300 per ann. Now it is 3000.—The pay of Members of Congress was in 1789 fixed at \$6 per day. It had previously been \$8.

Bost. Pal.

Charleston Courier Office, }
January 1. }

Letter from France.—Capt. Matthews, of the schr. Mary-Ann from Nantz, has favored us with a file of Paris papers to the 16th of November, from which we have made a few translations for this morning's Courier. Capt. M. informs us that the markets for provisions of all kinds were extremely high; rice in Paris \$12 per cwt. A few days before he sailed a commotion occurred at Paimbœuf, owing to the high price of bread, in which the mob broke open the granaries, and distributed a quantity of grain. Several persons were in consequence put into prison; among them the commissary of police. The harvest of grain and wine had totally failed in all parts of France; and the most serious apprehensions were entertained. Brandy at

Nantz, 13 franca per velt, about \$1 50 cts. per gallon; Rice \$8 1-2 a 9.

Paris, Nov. 4.

The King of Wurtemberg died at Stuttgart the night of the 30th ult. after an illness of three days.

November 8.

An English Colonel was this day thrown from his horse, on the Boulevards, and died instantly.

VEGETABLE WONDERS.

A Pear was raised the last season in Virginia which measured 14 inches in circumference, was eight inches long, from the stem to the core, and weighed 13 4 lbs.

A Cabbage of an extraordinary size was growing at Fort Osage (Missouri Territory) October 8. The circumference of the extended leaves, according to accurate measurement, was sixteen feet!

From the *Western Press*, (Penn.) Jan. 5.

Truly Melancholy—About a week since, Mrs Hazen, consort of Mr. N. Hazen of Pymatuning township, unfortunately fell into the fire, and, shocking to relate, was almost totally consumed before her husband came to her assistance.

The circumstances attending this direful affair, as far as we have been able to learn, are as follows:—Mrs. Hazen had set down to work by a good warm fire, her husband being out attending about the barn, when she was taken (as was supposed) by convulsions, (this disorder being prevalent with her) and pitched forward in the fire. Her husband, on smelling a singular smell, ran to the house, and his feelings may be more easily felt than expressed, on his finding an amiable wife lying on her face in the flames, almost lifeless! Her eyes were burnt out of her head, and one of her breasts burnt off. She lived about twelve hours in the most distressing agony.

A large gray Eagle, has recently been shot, in Montgomery county, Penn. The extended wings of this bird, measured seven feet one inch and a half, and its weight was eight pounds four ounces; its colour was a beautiful mixture of white and black, or dark brown.

The Governor of Ohio has recommended to the legislature of that state to afford encouragement to the contemplated Canal from Lake Erie to the Hudson—and the legislature have appointed a committee on the subject.

The legislature of Virginia have appropriated \$50,000 for completing a survey and map of the state.

Mr. Brent has arrived at Washington with dispatches from our minister in Spain.

Henry Phillips, arrested at Boston, of the murder of Gaspar Denegri, an Italian,

has been sentenced to death.

Onondaga, (N. Y.) Jan. 22.

Robbery—On Tuesday night the 15th inst the shop of Mr. Samuel Beebe, of this village, was broken open, and property to the amount of 4 or 500 dollars carried off. Nothing, as yet has been heard of the thief. The shop was entered by forcing the door and breaking the lock.

Norfolk, Jan. 23.

Another Earth (or Sea) quake—The Georgiana, on her passage from Martinique to this port, being then in the Gulf stream, experienced a tremendous shock, occasioned by an earthquake, which gave great alarm to every person on board, and induced a belief at first, that some dreadful accident had befallen the ship. The wind was perfectly still, at the time this strange occurrence took place, which was on the 13th instant, while the crew were at breakfast.

Suicide—Mr. Nathan D'Lamater, of the town of Pompey, committed suicide last week, by hanging himself in his father's barn. Mr. D'Lamater was a man much respected in the circle of his acquaintance—in the prime of life—in easy circumstances as to property, and had an amiable wife.

Eag. Pal.

We learn that Gen. Thomas, of Milledgeville, who advertised \$2000 reward for the cure of a Cancer in his mouth, has since died of the complaint.

Nat. Intel.

New-York, February, 4.

This morning the ice stuck fast in the East-river, and formed a complete bridge from Brooklyn to Peck-slip, on which several ladies and hundreds of gentlemen crossed and re-crossed without the least difficulty.

Plattsburgh, February, 5.

Last week, Nathaniel B. Reed was committed to gaol in Malone, charged with passing counterfeit money. Among the bills found in the bed where he slept, amounting to about \$2 600, were \$10 bills on the New-York State Bank, payable to D. Fonda, letter O, dated Nov. 25, 1812; \$5 bills on the New-Brunswick Bank and \$50, 20, and 5, on the Miami Exporting Company.

The French papers announce a new work, under the title of "The plot of Arnold and Sir Henry Clinton, against the United States of America, and against Gen Washington," embellished with two portraits and a map. The work is ascribed to a Frenchman, who has travelled in the United States, and is extolled very highly.

BIBLE SOCIETY OF SARATOGA (CO.)

The Bible Society of Saratoga County met in the village of Ballstown Spa on the 8th of January, 1811, and was opened with a sermon, by the Rev. Mr. Wells, from St. John, 3d 20th, "*He must increase—*"

The following is an extract from the Board of Managers which was presented to the Society.

The design of this Society, in conjunction with others, is to carry the benign and vivifying light of the gospel, to the mansions of darkness, sorrow and death. We now have the pleasure of informing the Society that *Five Hundred and eleven BIBLES* are at our disposal. These shall be distributed, in that proportion, to the several towns of the county, which their necessities respectively may seem to demand.

The Board take the liberty to remark, though it does not very immediately concern our transactions, that a desire has been ardently expressed, of seeing a history of the rise and progress of Bible Societies. On this subject, the managers of the Bible Society of Jefferson county, (Virg.) speak in the following terms—"There institutions may have sprung from a small origin. It would afford some gratifications to know the true history of this origin; to see these institutions in embryo, when all the existence they had, except in the Divine purpose, was a single thought in the mind of some individual; and to know what were the circumstances which gave rise to this thought, what view of human wretchedness; what scene of misery first suggested it. Little did that person suppose that this thought, yet concealed in his own bosom, was so soon to expand, and fill the earth with such great and blessed effects.—In these wishes, there are, perhaps, few who do not participate. We have the pleasure to know, that the task has been executed, by one, every way competent to give full information on the subject. The inhabitants of the British Isles, have had, for some time, in their hands, an ample "*History of the Origin and First Ten Years of the British and Foreign Bible Society.*" It is gratifying to learn that this work will shortly be before the American public. The publishers, Eastburn & Co. New-York, solicit the patronage of Bible Societies, to whom they offer this interesting history, on liberal terms.—We take this mode of spreading the information among the Members of this Society, and embrace this opportunity of recommending the work, to their patronage:

The Newark Religious Tract Society, (N. J.) was formed the 20th of last month.

Its object is "to distribute gratuitously religious Tracts, and other publications which relate to the all important concerns of the soul." The payment of not less than 25 cents, and a monthly subscription of 4 cents, constitute a member; and 15 dollars at one time a member for life. The concerns of the society to be conducted by a President, Secretary, Treasurer, and 12 other Managers to meet monthly, and every three months to appoint a Committee of Selection, composed of 3 members, whose duty it shall be to examine and select Tracts, and other publications, and recommend them to the Board. Every member of the Society, and any institution whose object is the diffusion of religious knowledge to have the privilege of purchasing tracts of the Society at first cost.

Officers.—Jos. V. Hornblower, President; Moses Lyon, Secretary; Moses Smith, Treasurer.

MISSION TO SOUTH AFRICA.

(Continued from page 341.)

18th. Early arrived two Caffres from Makanna, saying he was angry that we had not come first to him; and that we must proceed immediately. These two men were displeased at the rude conduct of the Caffres with Congo, saying that better order was observed at their place, and every thing was much cleaner. After the morning service, I went to the bushes, where I found, first, two Caffres on their knees, and afterwards four.

A great concourse of Caffres having assembled, brother Jan preached in the Caffre tongue; and was heard with the greatest attention possible, except by one man, who burst into laughter while he was speaking of the impropriety of polygamy; but no sooner was the service over than he was reproved by the Caffres, and was asked how the shoes came to fit him so well;—was it not because he had six wives! They supposed that Jan had some previous knowledge of this man's case. When service was over almost all of the Caffres retired to the bushes to pray; and Golana was heard to pray thus:—*O Taay (Jesus Christ) give me a heart to understand thy word! I believe thou canst do it: for that man (Tzatzoo) who preached it, is likewise a black Caffre.*

The Caffres, in every direction, were speaking in commendation of what they heard. Hakkabana, a Caffre, who formerly visited Betheldorp, said, that he had never known the importance of the word; and when he came there, had asked for beads, buttons, copper, &c.; but now he felt the weight of the word of God, and only wished to have such a heart as those that understand it.

We met the three chiefs; one of whom said that his joy, yesterday at our arrival was so great, that had he not been ashamed of his people, he should have wept. He agreed to accompany us to Makanna, and state his sentiments before the chiefs, who were expected to meet. We resolved to set off on the morrow.

19th. Set off early; and were accompanied by numerous Caffres, besides the two chiefs. We had to make our way through several rivers, and therefore could not reach Makanna that night. Towards evening we passed a plain, where Jan Tzatzoo said he saw our late friend, Dr. Vanderkemp, the first time. He said he was on foot, without a hat, shoes, or stockings.

We spanned out by a kraal; and, in conversation with some persons, speaking of sins common in the world, and coming, perhaps, too close to their consciences, they asked if we could *smell* them. This manner of speaking is taken from their witches; who, when they were to detect a guilty person, go round smelling, till they pitch upon the person they declare to be the cause of the calamity brought before them; upon which such a person is often immediately killed. I told them that we could not smell what they were guilty of, but that God could; and we know them to be sinners.

20th. We rode on; and in about two hours came upon a mountain, from whence we saw about ten large kralls. We were conducted to one of them; on approaching which we saw a fire, and several new circular straw huts, said to be those belonging to Makanna. Rejoiced that I had reached this place, I immediately sprang from my waggon, and ran to his house. He came out and saluted me in Dutch; and while walking towards the waggon, he looked upward to the sky, muttering something with his mouth, while the tears flowed from his eyes. He first asked me if we

had victuals. I answered, Not much. He then said he had got no cattle but what were his father's; and asked me whether I knew his father. I asked who his father was. He said *Taay* is my Father; you call him *Jesus Christ*, I call him *Taay*. I replied, I hoped I knew him. He then asked me if I knew him (*viz.* Makanna). I said, Only from report. He said I should know him to morrow by noon. He then gave us a fat heifer, and said That is for you to kill, because you are my Father's children. The Caffres (he added) do not know my Father; they will not listen to my word; but they will have to burn. He then returned home. We had the heifer killed, and placed over our waggon, &c.

In the afternoon, about 300 Caffres being collected, Brother Jan Tzatzoo preached from John iii. 16, "God so loved the world," &c. when the Caffres listened with the greatest attention; and when it was over, went all away to pray; but some not far from the waggons; and many were close together on their knees.

There were many Hottentots; two of whom (females) appeared to know Christ; the one, from hearing our late Brother Vanderkemp at Graaf Reinet; the other had heard the Gospel from the Hottentots of the Cape regiment. Her husband had lately run away to the Caffres. I asked him why he had done so? He said he had for three years successively asked leave to go to Bethelsdorp for instruction; but that he had always been driven from one Boor to the other;—that the Hottentots had the name of a free people, but that many of them were no better than slaves; he had, therefore, chosen to be a slave to the Caffres.

When I was with Makanna, he said that God had revealed to him that he must speak to the Caffres boldly. He said he could not drink wine, brandy, nor milk; for his heart was sore, because wicked men had killed his *Taay* without cause.

21st. Lord's Day. Had a prayer-meeting; and about eleven o'clock, many Caffres being assembled, Brother Jan preached from Galatians i. When he had finished his discourse, Makanna began. He commenced with the Creation, the Fall of Man, the Deluge, which event he proved from shells being found on the tops of the highest mountains. He upbraided the Caffres for their blindness and hardness of heart; said that they drank water without thinking of the water of life; they go through thorns without thinking that *Taay* was crowned with thorns. He said that God would come again, not with water but with fire;—that *Dali* (God) first sent to them Jankanna, (Dr. Vanderkemp) but that they would not listen to him, and he had left them;—that he had gone first to the Boors, and then to the despised nation (the Hottentots) who received them; and, the word;—that *Dali* now had raised up a raw Caffre to war against them; and, above all, had now sent Jankanna's son, and the child Tzatzoo, to bear witness to the word;—that the Caffres clung to their wives and concubines; but they must know that they had to do with the living God;—that now he should not speak a single word more to them, but leave what he had said to their consideration. After this, I spoke in Dutch.—There were about a thousand present.

Old Slambi arrived just after service, and asked for some brandy; and his people hearing that there was none, seemed dissatisfied; but he pacified them, by saying he never got such things at Jankanna's place.

I had some conversation with Makanna. He seemed to have a general knowledge of the Fall of Adam, the Deluge, the motion of the Earth, the Crucifixion of Christ, Eternal Punishment, &c. but was deficient in a real knowledge of himself, and of the Gospel; he also entertained a most strange notion of his birth, as derived from the same mother as Christ; but I some-

times thought that, when he should gain more light, he would find that this is the new birth, through which he might call Christ his brother. He said that he never made long discourses to the Caffres; for they would forget the first part by listening to the last; he said a little to them at a time, and bid them go and think of it, and come again;—that although the Caffres would not at first listen, he felt it his duty to continue preaching. Taay would one day breathe his wind into their mouths, ears, &c. and then they would be obedient.

Our people observed a Caffre constantly weeping; and constantly speaking to him, found he belonged to Hinza's Caffres, next to the Tambookies. He said that, for a year past, he had felt himself to be a sinner, and was disgusted with all the Caffres did; that he could tell them a great many things of what he experienced, but he was afraid they would say he only wanted to be a captain among them. We observed that when the service was concluded, all the Caffres withdrew to pray.

22d. The Caffres assembled early, to consult about the object of our coming into the country, &c. The meeting was opened by Boklo, one of the uncles of our young chief. The following chiefs were present:—Slambi, his brother and four sons; Tzatzoo, four brothers, and two sons; Kobus Congo and brother; Caliba and Makanna.

Boklo thanked the chiefs for their attendance at such a meeting, convened for such a purpose. He also thanked Taay (Christ) for sending such men with the word of God; for, notwithstanding Makana made known to them the word of God, he feared that, through the corruption of their hearts, just as little as they had attended to Jankanna's message, so little would they take heed to his. He hoped, therefore, that the Missionaries would meet with no opposition; that he thought the Caffres had lived long enough in sin and ignorance.

Kobus Congo (after making an apology for his inability to speak in such an assembly) said he had received the Missionaries at his place with joy, because he had long known Jankanna's son, (Mr. Read) and thanked God for their arrival; and hoped they would be received in love by the Caffres;—that his late father had always told him, that a man has an immortal ^{al}, and when a man dies, only a part of him is dead;—that he was ignorant, and wishing to become acquainted with these things, he was anxious for a missionary; and if none of the chiefs would receive Mr. Williams, he would.

Slambi's brother and sons thanked God for the Missionaries; and hoped that there would now be peace in the country.

Old Slambi said that he was thankful for the word; that he was willing that an end should be put to shedding blood, theft, and witchcraft; but that it was impossible for him to put away his young wives.

Our young chief said that the missionaries had no authority to command in such cases, but only to make known the will of God; that he thought their manner of living was worse than that of the beasts; and he hoped they would feel it, &c.

Makanna then addressed the assembly with great boldness, saying, that what he had said was the truth; and that if they would not leave sin, they might expect the consequences; that God had first made man, and from him he had taken a rib;—that he thought if man was to have had more wives than one, God would have made more for Adam; and wished to know what authority the Caffre had to keep more. No one gave an answer, and the meeting broke up,—the above mentioned chiefs then came and breakfasted with us.

We spread a mat in the tent, and all that sat round on the ground; and although their naked appearance was disgusting, yet their company was very agreeable. My new tent, however, soon became as red as the Caffres' bodies and carosses. After breakfast we conversed again about the mission; and Slambi said that he wished Makanna would point out a proper place. Makanna asked many questions about the King of England, his father, the constitution of England, &c.; likewise many of a religious kind.

We asked Slambi's opinion about going to Geika, but he declined giving any answer; and Makanna seemed to think it was best for brother Williams to settle in his neighborhood, and not to go to Geika.

I asked Makanna to tell me about his conversion. He said that a large fire was presented before him, and that there were persons who had got hold of him to throw him into it, but that Taay came and delivered him. He it was who told him that he had once sent Jankanna to the Caffres, but they would not listen; that he must now go and make known his will to them. I asked him to tell me the particulars of what he knew of Christ; but he said he could not do this now, for he should burst into tears.

The Caffres admired the red poles of my tent above all things, and said that it was a pity that they could not get such red paint to paint their own bodies, as that would serve once for all. I told them that they would be attended with one great inconvenience; for they would be obliged to stand in one posture for several days, that it might dry upon them. This occasioned a laugh.

23d. Slambi, with many of the Caffres, went away. He begged that presents of looking-glasses, &c. might be sent to them. I had a conversation with Shubola, the Caffre from Hinza. He said, about a year ago he had such a view of his sins and of Hell, that he had not known where to flee; but that he had called on the name of the Lord, although he did not otherwise know him, but got a little hope. I asked him what he prayed for. He said for a new heart. About noon we left Makanna for old Tzatzoo's. We rode along a mountain a long time, and then descended it till we came to the Keirkamma River, where we had a great deal to cut and work through; and soon after we crossed it, we had to span out on a cold mountain.

24th. We went forward to the East, passed many kralls and immense gardens, or cornfields, and came to a height, from whence we could see the mountains at Graham's Town. Brother Williams, myself, Valentyn, and a Caffre of Tzatzoo's, took a nearer road on horse-back; saw many hertebeests very tame; about two o'clock we arrived. The old chief and his eldest son were preparing an ox skin for a cloke; and, as their custom is, they took little notice of us; but one fetched us some milk; but Jan's sister having died, they said he could not drink of this milk. They were all in the beast kraal, some working, some smoking, &c.; and after our arrival many more assembled, and the women brought pumpkins, Indian corn, &c. &c. Jan's brother and sister cried and spoke with much feeling of the word of God. Brother Jan preached from Rev. i. 7: there was much attention; and at the conclusion all went to pray.

To be Continued.

GENUINE PIETY.

The temperate zone, which lies between the opposite extreme of burning zeal and freezing indifference, is the region of genuine piety.

[In the Monitor of the 10th instant we published the account of the establishment of the Hartwick Missionary Society. The gentleman who handed us that account, informed us of a work of divine grace that was going on in the town of Hartwick and towns adjacent (as mentioned in the following narrative). We were about to take the account in writing for publication; but he informed that the Rev. Mr. Chapman had forwarded an account thereof for publication in the Religious Intelligencer or Christian Herald. We waited therefore for that account, and have now received it through the medium of the Christian Herald, which is as follows.]

REVIVALS OF RELIGION.

To the Editor of the Christian Herald.

Dear Sir,

The God of Zion still lives, and his merciful promise, "instead of thy fathers, shall be thy children," is in our day remarkably fulfilling to the great joy of his churches—It is matter of inexpressible joy to every pious mind, while viewing the deplorable state of man by nature, to see the arm of the Lord revealed as it is, in the conviction, and conversion, and sanctification of sinners. Feeling that others may be as deeply interested and comforted as myself, in hearing of what God has done, and is doing for this world, which lieth in sin and wickedness, by pouring out his Spirit on sinners, quickening and edifying his children, and building up his holy Kingdom, I send you a short account of a recent work of Divine grace in Hartwick, Otsego county, N. Y. for your perusal and disposal.—The goodness and mercy of God to this little branch of his militant Church, ever since it was organized, is truly deserving of the grateful remembrance and thankful praise of this people. This Church was organized by aid of the Rev. I. Bushnell, a Missionary from the Connecticut Missionary Society, in May 30, 1800, and consisted of 12 members mostly gathered from members of other churches, who had come from Litchfield county, Connecticut, into this then howling wilderness.—The church continued for several years without the aid of any public teacher, except occasional missionary labors, and some labors by Baptist brethren who were in this vicinity. (Most of the members which then composed the church are gone to the house appointed for all living.) During the interval of several years, in which the church had no Pastor, some additions were made to their number of hopeful converts, and others who removed into this place; but it was literally true, that they were as sheep without a shepherd, and had many severe struggles to keep the order and discipline of Christ's house, so that they are ready to say, "It is by the help of the Lord that they are brought to this time." In the autumn of 1806, the church and society had so far advanced in property, that they felt it a duty to make an attempt to settle a minister, and accordingly gave a call to Rev. Whiting Griswold, who was then laboring in this and in a neighboring town. He was ordained the November following and remained their Pastor until June 5, 1811, when he was dismissed on account of ill health, and after a lingering complaint of the hectic, died January 13, 1815, aged 34 years. During Mr. G's ministry, the church was increased, and shared a partial revival in 1808 and 1806. Numbers were added almost every year, so that the church, though they had many struggles in discipline, have been at times greatly refreshed. In the painful struggle this church endured in parting with their beloved Pastor, whose praise is still in all the churches in this vicinity, they behaved with a great degree of Christian resignation, humility, and perseverance; and what was comforting to them, they had their beloved Pastor with them in his last hours, and saw his steadfastness both in the doctrines and truths he had preached, and his great composure in his dying moments; so that, as he was truly beloved by them, he died truly la-

mented by all the church. After a few months the church again fixed her eyes on another, to break to them the bread of life, and by the special providence of God, on the very day that I was dismissed from my pastoral care in Burlington, a town adjoining, her committee made her request, according to the advice of their sick pastor, that I should come and labor with them. Since my settlement with them, the church has endured many seasons of adversity and prosperity; a few hopeful converts have been found almost yearly. After a season of darkness and formality in religion for more than a year, about the 10th June last, it became very evident that God still had this little branch of his Zion in remembrance, and that he had come down by the mighty power of his Spirit and grace, to revive his work and refresh again the hearts of his children. His merciful presence was visible as the light. This work made its first appearance in the Academy for young Gentlemen and Ladies; and a female from abroad was the first who appeared to be solemnly impressed. The church had for some time been wonderfully impressed with a sense of her degenerate state, and had been using measures, motives, and means for a revival; but their hopes seemed to be in a great measure blasted; and iniquity seemed for a time to triumph. But there were some merciful intimations, and tokens of the sounding of God's feet in the tops of the Mulberry trees; a cloud like a man's hand might be seen; but on the conversion of the above female youth, the work spread in the school, and soon it was found in the society, so that conferences from once in a week increased to twice, thrice, and even every day in the week excepting Saturday:—The house of God became crowded, and a deep solemnity sat on most countenances. It was soon manifest that many were inquiring "what they should do to be saved." There was truly a shaking in the valley of dry bones; and the cloud of blessings continued to spread until it covered our spiritual horizon; from drops it became showers, and during the months of July and August, it seemed like one continued Sabbath day. The work was mostly confined to the youth; yet some few heads of families have been taken, and what is peculiar, not one aged person for a long time was moved. In the latter part of the work many heads of families were cut down, and some from infidelity, Universalism and other errors, have been hopefully converted. Rising of 140 have been hopefully brought from darkness to light. Sixty-four have been added to this church, and nearly the same number to the Baptist Church in this place. On the first Sabbath in September, 37 were admitted into the church, in the midst of a most crowded, solemn audience. This was a day long to be remembered by many souls. From the man rising of sixty, to the child ten years, such have been taken in this work; but the greater part are youth, and from pious families. God has indeed blessed the attempts to give youth and children a pious education; to which this church and others had for some time been attending. As yet, those who have made a public profession, appear to have the work of the Holy Spirit genuine in their hearts. The churches in this place are in harmony, and love among the brethren in a good degree prevails. In the month of October the work had a partial check, on account of a certain minister, who introduced himself with his heresy into this vicinity. So fatal is novelty and error to a work of grace! The church on the first Sabbath in November, had a very animating season; but the work has evidently declined, because we were ready to let the Holy Spirit depart. The church kept a day of fasting in the month of June, for their neglect of duty; and they had a like day the 1st Wednesday in December, when it appeared that God was ready to hear prayer; since that time there have been several instan-

ces of hopeful conversion; and the work has not wholly subsided. The character of this work of Divine grace may be expressed in very few words: peculiarly pleasant, powerful, still, attended with pungent conviction, deep sense of the guilt of sin; such were sweetly constrained to humble themselves before God in true contrition: Backwardness to express their hopes of themselves; great sensibility of the opposition of their hearts in many instances; and the need of God's special grace to effect this great change. One peculiar effect of this work of the Holy Spirit is a disposition to pray for, and to do good to the souls of others. A Missionary Society has been formed in this place, both among males and females, as aids to the support of a Missionary to be employed in the vacant churches in this vicinity, under the patronage of Union Association of Churches, and the Board of Directors in this town. In all this God has wrought remarkably for this people; for which we are bound by every tie to bless, praise, and love his holy name—yea, let all people praise him forever. God is visiting many towns in this part of the vineyard. A work of Divine grace has recently been manifested in Butternuts; more than 40 have been made the hopeful subjects of Divine grace. In Eastern, a town adjoining, a shower of grace has been felt, and rising of 100 were under deep impressions; but the number of conversions are not known. In this last place, more than 20 families have erected the family altar, who had heretofore shut the Lord Jesus from their houses and their hearts. In the towns of Norwich, Homer, and Locke, the work is great. I might enumerate more than 30 towns in this part of the vineyard, that have had refreshing seasons of late; but I have already exceeded the bounds of my intended narrative. We may truly say, marvellous are thy works Lord God, and let all men fear and love thy name.

HENRY CHAPMAN.

*Hartwick, Otsego County state of N.
York, December 25, 1816.*

[The letter to the Editor of this paper, which enclosed the above account, gives the following additional information.]

Dear Sir,

Hartwick, 30th Jan. 1817.

Agreeably to your request, I enclose the within for your disposal. The blessed work of revival still continues with us; God has been pleased to come by his holy spirit into the factory Village, so called, on the East line of this town, and breathe spiritual life into many dead sinners, within a few days. Several Universalists have been driven from their false refuges, and led to rest upon the tenderness of the Christian hope! It is truly a God's merciful visitation. Christians begin to see eye to eye, and are heard to enquire, what shall I do to advance this most important of all interests, and to be instrumental in the salvation of perishing sinners? God is recognised as the rightful Sovereign of the universe, and man as a steward, holding every thing subservient to the interest and honor of his King, and his Savior! Our little village seems none other than the house of God, and the very gate of heaven; every morning brings intelligence of new captives to the Prince of Peace. And may this Lamb of God continue his glorious conquest, until the vast family of man, who may live on the earth, shall be found sitting clothed, and in their right mind.

I am, dear sir, yours truly, L. B.

By a letter lately received from Smyrna, Chenango county, N. Y. it

appears that a remarkable display of the power of Divine grace has recently been exhibited in the town of *Norwich* in the same county,—a place formerly noted for irreligion.

The work of the Lord was first manifest at the commencement of the present year, and in about three weeks from that time more than a hundred were added to the Baptist and Congregational Churches. For want of a church, the court-house was used for a place of public worship. The writer adds, "The infidels stand aghast amazed. The spirit of the Lord has taken hold of some of that class, and swept away their refuges of lies, as the rays of the sun dissolve the hoary frosts of autumn. All classes are subjects of this awakening:—the old and young—the rich and poor—the learned and ignorant—the lawyer, the farmer, and the mechanic—all are alike made to bow to the sceptre of King Emmanuel. O my friends, I want language to express my feelings on what is doing in the hearts of many of our fellow worms."

A remarkable revival has also lately taken place in the town of *Newark*, *New-Jersey*, principally confined to the congregation under the pastoral care of the Rev. Dr. Richards. Our correspondent states, "that not less than two hundred souls in that congregation are awakened and anxiously inquiring what they shall do to be saved. It is not only a great but a *deep* work, and unquestionably an extraordinary operation of the holy spirit. Between 20 and 30 youth, none perhaps older than 13 or 14 years of age, meet frequently for social and special prayer, the relation of whose experience is most rational; and their warm and fervent language in prayer evince the power of Divine influence on their infant and tender hearts."

We are encouraged to expect before long an authentic and particular account of that revival for publication.

In a letter from an aged minister of the gospel in *Georgetown s. c.* to his correspondent in this city, it is stated, that God has been pleased to begin a work of grace in the former place. Since June last, several white persons, also a number of coloured people have been baptized on a profession of their faith in the Lord Jesus.

THE EVIDENCES OF AN ENEMY.

Lord Bolingbroke, the celebrated infidel, was, one day, reading in *Calvin's Institutions*. A clergyman of his lordship's acquaintance coming on a visit, lord B. said to him, "you have caught me reading John Calvin. He was indeed a man of great parts, profound sense, and vast learning. He handles the doctrines of Grace in a very masterly manner."—"Doctrines of Grace (replied the clergyman!) the doctrines of Grace have set all mankind together by the ears." "I am surprized to hear you say so," answered lord B.—; "you who profess to believe and to preach Christianity. Those doctrines are certainly the doctrines of the Bible: and, if I believed the Bible, I must believe them. And, let me seriously tell you, that the greatest miracle in the world is, the subsistence of Christianity, and its continued preservation, as a religion, when the preaching of it is committed to the care of such unchristian wretches as you."

Pa: Rel Rem:

From the Christian Herald.

HEATHEN YOUTH IN AMERICA.

In our first volume we gave an account of some young men, natives of the Sandwich Islands in the Pacific Ocean, who are receiving an education in Connecticut with a view to their being made instrumental in the conversion of their idolatrous countrymen.

A short sketch of the history of these young men since they left their native land, and a statement of the proceedings of the Board of Agents appointed to establish a school for heathen youth, have lately been published in a small pamphlet*, entitled "*A Narrative of five Youth from the Sandwich Islands, now receiving an education in this country.*"

It is not many years since exertions were made to any extent by Protestant Christians for evangelizing the heathen world. Their efforts in this cause were for a long time without much apparent effect. At length it has pleased the Lord of the harvest to quicken in many places the good seed of the word scattered by the hands of his ministering servants, and watered with the prayers of his Church, and to cause it to spring up and bear fruit abundantly to the praise of his glorious grace. The missionaries of the cross in the Islands of the South Pacific Ocean have lately witnessed the labors of nearly twenty years at last crowned with the most remarkable and unexpected success; and we have recently been greeted with the intelligence of a rich harvest which the successors of the late venerable Vanderkemp are reaping in the field cultivated for many years by that faithful laborer and his worthy associates. These facts are calculated to encourage and strengthen the hope of Christians, that similar labors in this great cause will be likewise attended with the Divine blessing, and in God's own good time produce the like happy results.

This work has hitherto chiefly been carried on by our Christian brethren on the other side of the Atlantic. America has as yet contributed but little towards it. It seems as if to provoke us to this labor of love, Divine Providence has cast these heathen youth upon our shores, and as it were into our arms, in order that they might be brought up in the family of the King of Saints, and prepared to bear the precious name and the offers of his great salvation to their benighted fellow countrymen.

The prospects of the future usefulness of these young men of pagan nativity are not a little increased and confirmed by the evidence afforded, that several of them have been made the subjects of regenerating grace, and thereby chosen vessels for carrying the lamp of life into the abodes of spiritual darkness and death. Let us therefore cherish them as likely to be the messengers of "the glad tidings of great joy" to the perishing heathen. Let us foster the means of their education for that blessed purpose.

The five youth of which a narrative is given, are named Henry Obookiah, aged 21; Thomas Hopoo, aged 20; John Honoree, also aged about 20;—all from Owhyhee, the largest of the Sandwich Islands;—William Tennoe, about 19, a native of Woahoo, one of the same cluster of Islands; and George Prince Tamoree, about 18, a native of Atooi, another island of the same group.

*This pamphlet is for sale at Messrs. DODGE & SAYRE'S Bookstore, corner of Broadway and Wall-street, and at most of the Bookstores in this city—Price 25 cts. The profits, if any, to go to the support of the School above mentioned.

The following account is given of the progress which Obookiah has made in learning and piety.

"Since Obookiah has been taken under the care of the North Consociation of Litchfield county, he has pursued his studies under the direction of their committee, so far as the charity of his Christian friends has furnished him with the means. He has been obliged to labor a part of the time for his own support; and to change from time to time his place of residence. The evidences of his Christian character have, in the view of those who have had most opportunity to observe him, been brightening. He discovers a strong relish for the Bible; is constant in reading it; and seldom will any object or circumstances prevent his reading daily some portion of the Scriptures.

He has studied the English Grammar so far as to be able to parse most sentences with facility; he has obtained considerable knowledge of Geography, and has proceeded in Arithmetic through the fundamental rules, the Rule of Three and interest.

He has studied one book of Euclid's Elements of Geometry; and by his own exertions, without any regular instructor, has acquired considerable knowledge of the Hebrew. He has read several chapters in the Hebrew Bible, and translated portions of them into his own language. He manifests a taste for the Hebrew language, and is much pleased to study it. He is more and more anxious for the enlightening and salvation of his poor countrymen. He always mentions their case in his prayers, and request his Christian friends to pray for them. It seems to be his sole object to be qualified to return and declare to them *the unsearchable riches of Christ*.

As to his Christian character, it may be observed, that since he has entertained a hope of having experienced a change of heart, his conduct has been such as becomes the Gospel. He has lately been baptized, and received into the church in Torrington. Mr. Mills observes, that the account of his christian experience, which he gave at his examination, was highly satisfactory. We here insert a quotation from Mr. Harvey's letter; "Henry is bent upon going back to his countrymen with the glad tidings of salvation. This seems to be his great object."

The following is the substance of a short prayer which Obookiah made when retired with a friend for private devotion about a year after his arrival in this country. That friend having knelt down and prayed, turning to Obookiah before they rose, said, "you may pray." "I prayer?" says he; "yes," replied the friend: when he delivered himself in the following terms:

"Great and eternal God—make heaven—make earth—make every thing.—Have mercy on me—make me understand the Bible—make me good—great God have mercy on Thomas—make him good—make Thomas and me go back Owhyhee—tell folks in Owhyhee, no more pray to stone god—make some good man go with me to Owhyhee, tell folks in Owhyhee about Heaven—about Hell—God make all people good every where—great God have mercy on college" (*Divinity College, Andover*), "make all good—make Mr. Samuel" (*Mr. Samuel J. Mills, Jr.*) "good have mercy on Mr. Samuel's father—mother—sister—brother."—"Our father which art in Heaven," &c.

The following letter, written by Obookiah, is exactly copied from the original, with a few alterations in the punctuation, which were obviously mistakes,

Andover, Dec. 15th, 1817

It is to be lamented, that though we live in a day when the Gospel Sun shines with such glorious lustre, yet our hearts are little warmed and animated by it! Professors of the Gospel often meet and visit each other, but there is little said or done for the glory of their Master. The cares of the world, the politics of the day, or the circumstances of the family, form the general topics of conversation, while there is little time left for those more important things that relate to God and their immortal souls. A word of advice, therefore, on this subject, I hope will be both seasonable and profitable.

In all our social interviews let it be remembered, that we should have each other's welfare at heart. Many visit for the sake of gaining temporal good instead of imparting what is spiritual; but our chief object should be the improvement of the mind. In this way a Christian may get good, and do good. But it is painful to see in some professors nothing but levity and noise. Many always carry with them a long string of foolish, and scandalous anecdotes, to excite the laughter or malevolence of the company; while others have nothing to say except it be about themselves, what they have said, and how much they have done!—But have Christians no better subjects than these to discourse of? Surely, they of all men ought to be the most heavenly, the most *sublime* in their conversation. The astonishing events in Providence, and the delightful truths of revelation, would afford them ample field for the most animating and profitable conversations. In some companies a text of Scripture proposed for discussion would be beneficial; in others a plain Gospel truth brought forward and improved; and in most, if not all, prayer and praise should be attended to. When visits are kept up in this manner, they resemble a little heaven upon earth, and are far more profitable than the unmeaning *chit-chat*, or that desultory talk which so much prevails when we visit each other.

Ministers of the Gospel should be very circumspect and spiritual at these times. The eyes of all are upon them, and their little indiscretions are more easily seen than others. They should therefore be forward in discoursing on spiritual subjects, and be *Ministers* out of the pulpit, as well as in. It is not enough for a minister to discourse well publicly, but he should endeavor to communicate instruction when in private companies: and that, not only with his lips, but in his conduct. As the great Dr. *Owen* observes, "a pastor's life should be vocal; for if a man teach uprightly and walk crookedly, more will fall down in the night of his life, than be built up in the day of his doctrine."

Parents when visiting their children should discover a regard for their souls as well as their bodies; should direct them to their glorious Parent above, should pray with and for them, should converse with them, about the best things, and endeavor to draw off their attention from the world; this would be the most striking way of shewing affection to them, and care for them.

Relations and acquaintance when they meet should beware of trifling conversation, especially of slander and backbiting, so common in the present day. They should not talk of the faults of any one but to his face. He that is always speaking evil of others, thinks but little how others are talking of him; or, at least, what foundation he is laying for others to do so.

Young people would do well when visiting to watch against their natural vivacity, to spend their time in profitable conversations, and not in idle frothy talk. How delightful is it to see a company of young persons joining in things of a serious nature! How amiable do they then appear, and how likely are such to be intelligent, good, and happy! How incumbent is it upon all Ministers and people, rich and poor, young and old, whenever they meet, to consider, how much good may be done, and how much evil may be avoided, by being watchful, spiritual, & circumspect! *Lond. Mag.*

THE INTELLIGENCER.

SANGERFIELD, FEBRUARY 24 1817

From the National Intelligencer of Feb. 13.

According to the provisions of the constitution, the votes given by the Electors for PRESIDENT and VICE PRESIDENT were yesterday counted out, in the presence of the Senators and Representatives in Congress; and it was officially proclaimed by the President of the Senate: that

JAMES MONROE

Is elected PRESIDENT OF THE UNITED STATES: and that

DANIEL D. TOMPKINS

Is elected VICE PRESIDENT thereof, for four years from and after the 4th of March next.

A resolution was submitted for the appointment of a joint committee to inquire into the propriety of prohibiting the distillation of grain in this state. Ordered to lie on the table.

COUNCIL OF APPOINTMENT.

1817.

Walter Brown,	<i>Southern District;</i>
John I. Pendergast,	<i>Eastern do.</i>
Henry Bloom,	<i>Western do.</i>
John Noyes,	<i>Middle do.</i>

Albany, Feb. 25.

The Canal Commissioners made a very able and very long report yesterday; accompanied by various drawings, charts, &c. The same was referred to a joint committee of the Senate and Assembly.

The act to divide the county of Montgomery is the order for to-day.

The bill to lessen the Salaries of the Officers of Government is the order of the day for to-morrow. Arg

The Weather, during the last week, was probably colder than has been experienced for twenty years. We have seen this remark applied from various quarters, to the weather of the first week in February, when the thermometer stood in some places as low as 27 below zero. In this city, during that week, it was as low as 11 below 0. Last week the thermometer continued below cypher about sixty hours in succession, and on Saturday morning was down to 14 below 0. id.

A treaty of commerce, between the United States and Sweden, is said to be before the United States Senate.

From England—A London paper of the 27th November has been received at Norfolk. It speaks of the public distress increasing; that the impoverished subjects

of the whole north-west quarter of the metropolis were in the last stage of human wretchedness; and that a meeting was to be held at the mansion house for the purpose of adopting measures for their relief. Parliament were to convene on the 28th January.



Died at Wilmington, (Vt.) Mr. Geo. Reynolds, of Springfield, (Ms.) He was found frozen to death within thirty rods of the house to which he was going, his horse standing by the body, with the bridle round the neck of Mr. Reynolds.

At Baltimore, five men having been, drinking in a tavern, on their return home they stumbled into the Bason, where three of them were drowned.

At Waterford, Robert Alexander, son of Mr. Christopher Austin, aged 8 months. His death was occasioned by spilling a kettle of boiling water, that was placed before the fire, into his lap; a warning to parents against placing things of this kind in the reach of children.

"Our Fathers—where are they"

In Windsor (Vt.) 27 ult. after a lingering decline of some months, the Hon. STEPHEN JACOB, aged 61.

We do not pretend to give a delineation of the character of the deceased:—suffice it to say, that Judge JACOB was one of the early patriots of the Revolution, and has since become one of the Fathers of Vermont.

He was the first Master of the first Masonic Lodge in this State, and was interred with Masonic honors, and every other demonstration of respect, which was due to so distinguished a character.

He was a firm believer in the truths of Divine Revelation; in the apostolic origin and decent of the Protestant Episcopal mode of faith and worship;—and he died in the consoling hope of pardon and acceptance with God, through the merits of the blessed Redeemer.

In Wilmington, Mass. 1st inst. Widow Lydia Carter, aged Ninety Six years and four months—Her descendants were 13 children, 9 of whom are now living; 50 grand children, 55 now living; 66 great grand children, 54 now living; and 1 of the 5th generation, now living—making in the whole 138—of which number 119 are now living.

The Newburyport Herald says, that a society has been formed in that place, for emigrating to the western country, and that 70 heads of respectable families have enrolled their names

☞ An error took place on the first side of this sheet by mistake—Page 359 the three last lines should be erased.

CAUTION.

A person who has resided in this village some time, called, not long since, at this office and ordered 180 sheets of Change-Bills printed, leaving the form, &c. for the same. The man who made this application, so far as was then known to us, had supported an unblemished character, although poor. He stated that the bills were not for himself, but for merchants in this village, and that they were to be issued and redeemed here.—We have since learnt that these bills are in circulation with fictitious names, and therefore deem it a duty to give the public all the information we possess on this subject.

The bills are of the size of a common Bank Bill, on dark colored paper, letter press printing, with U. S. Eagle in the center: the following is a copy of the 50 ct. bill; the others differ from it only in the amount:—

"Oneida County N. Y. On demand we promise to pay the bearer, at our store in Utica; Fifty Cents, in current Bank Bills, value received. Jan. 27, 1817."

There are only three denominations, viz 50, 75, and 150 cent.—The 180 sheets would give about 2000 dollars.—

Utica Pat.

His Excellency Governor Tompkins, having resigned his office of Chancellor of the University of this State, his Honor, Lieut. Governor Tayler, has been chosen to fill that vacancy, and Simeon De Witt, Esq. to the office of Vice Chancellor.

Garret L. Dox, Esq. of this city, has been unanimously appointed, by the two Houses of the Legislature, Treasurer of this state, in the place of Charles Pratt, Esq. who declined a re-appointment.

Alb. Gaz.

The following Message was received from the President of the United States; *To the Senate and House of Representatives of the United States.*

The government of Great Britain, induced by the posture of the relations with the United States, which succeeded the conclusion of the recent commercial convention, issued an order on the 17th day of August, 1816, discontinuing the discriminating duties, payable in British ports of American vessels and their cargoes. It was not until 22d of December following, that a corresponding discontinuance of discriminating duties on British vessels and their cargoes, in American ports, took effect, under the authority vested in the executive, by the act of March, 1816. During the period of those two dates, there was consequently a failure of reciprocity or equality in the existing regulations of the two countries. I recommend to the

consideration of Congress the expediency of paying to the British government the amount of the duties remained during the period in question, to the citizens of the U. S. subject to a deduction of the amount of whatever discriminating duties may have commenced in British ports after the signature and convention, and been collected previous to the 17th August, 1816.

JAMES MADISON.

Feb. 3. 1817.

The Message was referred to the committee of ways and means, and ordered to be printed.

LAW OF THE STATE OF N. YORK. AN ACT

Passed January 27, 1817.

Be it enacted by the people of the state of New-York, represented in Senate and Assembly, That no defendant shall be precluded from having any action, against the plaintiff, to recover his debt, or demand, or any part thereof: Provided the same shall exceed twenty five dollars, over and above all just set off the plaintiff may have obtained against the defendant, exclusive of the judgment which the plaintiff may have obtained against the defendant, notwithstanding such defendant may have neglected to set off the same against the plaintiff, before the justice in the city of New-York, according to the provisions of the several sections of the acts hereby amended.

While the community are agitated with apprehensions for the future, and at present paying enormous prices for Corn and Flour it is said more than 1000 bushels of grain per day are distilled into poisonous liquors in the county of Hartford. Is not this despising the blessings, and defying the vengeance of the Almighty! Conn. Gaz.

FATAL EFFECTS OF INTEMPERANCE.—On Friday night last, Peter Skellen a native of Ireland, was found dead in the road a little above the village of Belleville. A Coroner's jury was called whose decision was that the deceased being in an intoxicated state, perished by the severity of cold. He has left a dependant wife, and four small children.

Newark Centinel.

The late Earthquake, (says the Charleston City Gazette of the 22d inst.) as far as we have learnt, was very sensibly felt through the country. In Milledgville; (Geo) it was so severe as to cause the bell in the State-House, to strike several times.—The shock was also felt in Newbern, N. C. where it was slight.

The Senate of the United States have rejected, by a vote 23 to 11, the Bill to establish a new executive department, recommended by the President.